

The Descriptive Study on Question Words in *Amanatun* Dialect of *Meto* Language

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Abstract

This research is a descriptive study on linguistics which focuses on the question words in *Amanatun* dialect of *Meto* language. The purposes of this research are to identify the kinds of question words and to describe how those question words are constructed.

The descriptive qualitative method was used in this research. The native speakers of *Amanatun* dialect as the subject of the research. The instrument used was translation sentences of question words from *Indonesia* into *Amanatun* dialect. There were five techniques of data analysis: translation, codification, classification, syntactical analyses, and discussion.

The findings show that there are seven kinds of question words in *Amanatun* dialect. They are *sa* (what), *sekau* (who), *etme/esme/mbime/neome* (where), *leka* (when), *nansa/neusa* (why), *onme* (how) and *fauk* (how many and how much). *Sa* is placed at the initial position of the sentence. *Sekau* is placed in three positions; in initial part of the sentence, in the middle of the sentence and at the final part of the sentence. The question of *etme/esme/mbime/neome* is placed at the final part of the sentence. *Leka* is placed in two positions: in the initial part of the sentence and at the final part of the sentence. The question of *nansa* is placed at the final part of the sentence. *Nansa* cannot be placed at the final position of the sentence. While *neosa* is only placed at the final position of the sentence and it cannot be placed in initial position of the sentence. There are three positions of *onme*; in the initial of the sentence, in the middle of the sentence and the final of the sentence. *Fauk* is placed at the final part of the sentence.

Keywords: *question words, Amanatun, Meto*

A. INTRODUCTION

One of the basic functions of the language is as a means of communication. Through language people can make communication with others in the word. It is a system of communication, a medium for thought, and vehicle for literary expression of a social institution, a matter for political controversy, a factor in nation building. So, the writers can reveal that language is very important in the social life because it can realize the interaction with its speakers.

Mariani and Mu'in (2007: 3) quote Finocchioro and Wardhrough in Ramelan (1984)

language is system of arbitrary, vocal symbols that permit all people in a given culture, or other people who have learned the system of that culture, to communicate or to interact. A language is arbitrary system of articulated sounds made use of by a group of human as a means of carrying on the affairs of their society. Gumperz in Mariani and Mu'in (2007: 3) add that language is a set of rules enabling speakers to translate information from the outside world into sound.

Kracht (2007: 3-4) states that language is a means to communicate, it is a semiotic system and a set and/or a pair of signs consisting in the words of Ferdinand de Saussure of a signifier and a signified. Language differs from them only in its complexity. This explains why language signs have much more internal structure than ordinary signs. Therefore, language allows to express virtually every thought that we have, and the number of signs that we can produce is literally endless. Although one may find it debatable whether or not language is actually infinite, it is clear that we are able to understand utterances that we have never heard before. The definition above exposes some characteristics of a language, such as language is a system that contains signs, its system is arbitrary, it happens in a social group and it is spoken by its speakers.

As a system, language has four types of skill. They are listening, speaking, reading and writing. Language also has three elements; they are pronunciation, grammar and vocabulary. In communication, people need to know the skills and elements of language so they can communicate with others.

Indonesia as one of the parts of the world has multi local languages, spreading out over 33 provinces. In East Nusa Tenggara Province itself, for example, there are thirty five languages, and one of them is Meto language which is widely used by people in the Western part of Timor Island.

According to Esseris in Salu (2014), there are at least seventeen (17) groups of language in Indonesia. He then made a map of language into seven groups from approximately 2,000 local languages. Geographically, Meto language is a part of Ambon Timor beside Bima Sumba grouped in East Nusa Tenggara. Esseris names group of Meto language as "Timor Language" (West Timor) covering Kupang language, Rote language, Belu or Tetun language and Marae Language. Jonker and Capell in Salu (2014) continues their research on language in Timor and points out that the native speakers of Meto spread from South Central Timor Regency, North Central Timor Regency, Kupang Regency, Kupang City Regency, Malaka Regency and Ambenu (enclave area of Timor Leste Country).

Each region where *Meto* is spoken consists of some dialects and subdialects which carry some variations depending on its ethnic groups. One of the ethnic groups of *Meto* is *Amanatun*. In this group, *Meto* becomes mother tongue as it occurs in the different areas of *Meto*. It is used as a means of communication in everyday life.

In their daily communication, people of *Amanatun* do not avoid of using questions in order to ask information. The questions they use are question words which cover *sa* (what), *sekau* (who), *etme/esme/mbime/neome* (where), *leka* (when), *nansa/neusa* (why), *onme* (how) and *fauk* (how many and how much). Eastwood (2002: 27) states that wh-questions are used to ask information, get people to do things, and just to make a rhetorical questions which do not need an answer.

Celce-Murcia and Larsen-Freeman (1999: 141) assert that wh-questions are very important structures for English as a Second Language/English as Foreign Language (ESL/EFL) students. Wh-questions are used to request specific information. For instance, wh-questions are used in social interaction (*What's your name?*), for getting direction (*Where's the post office?*), in seeking explanations (*Why is the plane late?*), for eliciting vocabulary (*What's this?*), and so on. So, wh-questions are used when the speaker is missing one specific piece of information. For example, *Who walked the dog?* means that the speaker is asking for the name of the person who walked the dog.

Based on the significance uses of WH-Questions, the writers are interested in conducting a research entitled THE DESCRIPTIVE STUDY OF QUESTION WORDS IN AMANATUN DIALECT OF METO LANGUAGE. It is hoped, this study is able to present the kinds, positions, uses, and patterns of the WH-Questions in *Amanatun* Dialect and give contribution to the teaching of grammar, particularly WH-Questions to the students who are learning English.

B. THEORETICAL BASES

A question is a linguistic expression used to make a request for information, or the request made using such an expression. The information requested is provided in the form of an answer. Questions have developed a range of uses that go beyond the simple eliciting of information from another party. Rhetorical questions, for example, are used to make a point, and are not expected to be answered (<https://en.wikipedia.org/wiki/Question>).

Greenbaum (1996: 47) defines question words as the questions which expect a reply that supplies the information that the *wh*-word indicates as required. They are called *wh*-questions

because they generally begin with *wh*-, the exception being *how*. So, question words are the questions which use the questions of what, where, when, why, who and how or commonly named WH-Questions. They begin some sentences with *wh*-questions and end with question mark (?).

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Question words are raised because the speaker wants to complete the misinformation she/het got before. Thomson and Martinet (1990: 71), Greenbaum (1996: 47), Celce-Murcia and Larsen-Freeman (1999: 248-249), Eastwood (2002: 28), and Azar (2002: A10) state that question words deal with *who*, *where*, *when*, *why*, *what*, *which* and *how*. In *Amanatun* dialect of *Meto* language, they are mentioned *sa* (what), *sekau* (who), *etme/esme/mbime/neome* (where), *leka* (when), *nansa/neusa* (why), *onme* (how) and *fauk* (how many and how much).

C. METHOD OF RESEARCH

Since this study aims at describing the Question Words in *Amanatun* Dialect of *Meto* Language, the descriptive qualitative method is used. It aims at finding out and explaining the data got systematically and accurately about the uses of question words on the daily communication of the *Amanatun* people. The subjects of the research are all people of *Amanatun* who can speak *Amantun* dialect of *Meto* language. Since the area of *Amantun* is wide, the researchers purposively took one of the villages as the sample of the research. The village is Polli wich is located in the middle of *Amantun*. In this village, the researchers selected the respondents who are able to speak *Amnatun* dialect of *Meto* language. The instrument used by the researchers to collect the data was translation sentences. The sentences are constructed in question words in *Indonesian* language. The informants were asked to translate *Indonesian* sentences into *Amanatun* dialect of *Meto* language and then the researchers translated those *Amanatun* via *Indonesian* to English sentences. Those sentences were analyzed by applying these techniques: translation, codification, classification, syntactical analyses and discussion.

D. DISCUSSION

Based on the data analysis, this part presents the position, function and patterns of the seven kinds of the question words in *Amanatun* dialect of *Meto* language. They are *sa* (what), *sekau* (who), *etme/esme/mbime/neome* (where), *leka* (when), *nansa/neusa* (why), *onme* (how) and *fauk* (how many and how much).

1. *Sa* (What)

Sa is used to ask question about things or something as the subject or the object in the sentences in *Amanatun* dialect of *Meto* language. The following examples are questions about *Sa* (what) and their direct translation into English sentences.

1. *Ho meup' matane neo sa?*
 Pron V Adv Conj QW
 You work hard for what? (LT)
 Why did you work hard? (CL)
 What for did you work hard? (CL)
2. *Ho mepu lenane in leokna' et sa?*
 Pron V Det Pron Adv Prep QW
 You work that it good for what? (LT)
 What is interesting from your job? (LT)
3. *Ho mloim meup sa?*
 Pron V N QW
 You like work what? ((LT)
 What job do you like? (CL)
4. *Neno le'i sin hen moe sa?*
 Adv Det Pron Adv. V QW
 Dat this they will work what? (LT)
 What will they do in today? (CT)
5. *Blua i nmepu nako sa?*
 N Det V Conj QW
 Cloth this work from what? (LT)
 What was this cloth made of? (CL)
6. *Ho mupapa mek sa?*
 Pron V Conj QW
 You hurt with what? (LT)
 What did you use to hurt? (CL)

The data of *sa* (what) show that they are placed at the final position of the sentences.

However, they have different functions. *Sa* in data number 2 and 5 is used to ask thing or something as subject, while *sa* in data numbers 1, 3, 4, and 6 is used to ask about thing or something as object.

On the basis of the same data, it can be stated that there are four patterns of using *sa* namely (1) Conj + QW as in data numbers 1, 5 and 6, (2) Prep + QW as in data number 2, (3) N + QW as in data number 3, and (4) V + QW as in data number 4.

2. *Sekau* (Who/Whom/Whose)

Sekau is used to ask personal subject, object and possession in *Amanatun* dialect of *Meto* language. The following data are questions about *sekau* and their translation in English sentences.

1. Ho kan mu sekau?
Pr N Pron QW
You name you who (LT)
What is your name? (CT)
2. Sekau in ume?
QW Pron N
Who she/he house? (LT)
Whose house? (CT)
3. Sekau es nem?
QW Prep V
Who which come? (LT)
Who comes? (CT)
4. Ho fe in kana sekau?
Pron N Pron N QW
You wife her name who? (LT)
What is your wife's name? (CT)
5. Ho mok sekau esam nao?
Pron Conj QW Adj V
You with who go? (LT)
With whom will you go? (CT)
6. Kepala desa anbi kuan le'i in kanan sekau?
N Adv. Pl Pron N QW
Villager in village this his name who? (LT)
What is the village's name in this village? (CT)
7. Mes noka in henem nok sekau?
Adv Pron V Conj QW

Tomorrow he comes with whom? (LT)
With whom will he come tomorrow? (CT)

8. Atelepon lenane sekau?
N Det QW

Telephone that who? (LT)
Who telephoned? (CL)

9. Sekau et anlail RT nbi le'i?
QW Conj V N Prep Det

Who becomes RT in this? (LT)
Who is the head of RT in this place? (CT)

10. a. Sekau es hi mitonan neo ekut noka?
QW Conj N V Conj N Adv.

Who you inform for meeting tomorrow? (LT)
Who did you invite for the tomorrow meeting? (CL)

- 10.b. Hi mitonan sekau neo ekut noka?
Pron V QW Conj. Adv. T

You inform who for meeting tomorrow? (LT)
Who did you invite for the tomorrow meeting? (CL)

11. a. Neo sakau ho mfe sulat nane?
Prep QW Pron V N Det.

For whom you give letter that? (LT)
For whom do you give that letter? (CL)

- 11.b. Ho mfe sulat nane neo sekau?
Prep V N Det Conj QW

You give letter that for who? (LT)
For whom do you give that letter? (CL)

12. Ho msium sulat nane nako sekau?
Pron V N Det Conj QW

You receive letter that from who? (LT)
From whom do get that letter? (CT)

The data of question word **sekau** (Who) in Amanatun dialect of Meto language show that they are placed in three positions. **Sekau** can be placed in the initial part of the sentence as in data number 2, 3, 9, and 10.a., in the middle of the sentence as in data number 5, 10.b., and 11.a., or at the final part of the sentence as in data number 1, 4, 6, 7, 8, 11.b., and 12. **Sekau** which functions to ask subject is found in data number 3, 4, 6, 8, and 9; asking object as in data number 1, 5, 7, 10.a., 10.b., 11.a., 11.b., and 12; while asking possession as in data number 2.

The above analyses also expose 10 patterns of the question words. They are (1) Pron +

QW as in data number 1, (2) QW + Pron as in data number 2, (3) QW + Prep as in data number 3, (4) N + QW as in data numbers 4 and 6, (5) Conj + QW + Adj as in data number 5, (6) Conj + QW as in data number 7, 11.b., and 12, (7) Det + QW as in data number 8, (8) QW + Conj as in data number 9 and 10.a., (9) V + QW + Conj as in data number 10.b., and (10) Prep + QW + Pron as in data 11.a.

3. *Etme/esme/mbime/neome* (Where)

Etme/esme/mbime/neome is used to ask about place (location) in Amanatun dialect of Meto language. There are three types of this question word *where*; they are *etme/esme/mbi'me*. These questions words have the similar meanings. The following data describe their positions.

1. *Ho mutua esme?*
Pron V QW
You live where? (LT)
Where do you live? (CL)
2. *Kantor desa Poli esme*
N QW
Office village Poli where? (LT)
Where is the village office of Poli? (CL)
3. *Ho meup esme?*
Pron V QW
You work where? (LT)
Where do you work? (CT)
4. *In nabela in loit esme?*
Pron V Pron N QW
He put he money where? (LT)
Where did he/she put his/her money? (CL)
5. *Tubu mnanu mbi pah Timor i etme?*
N Adj. Prep N Det QW
Mountain high in Timor island here where? (LT)
Where is the highest mountain in Timor island located? (CT)
6. *In napen le blua mnatu nane mbi me?*
Pron V Det N Det QW
He got the cloth expensive that where? (LT)
Where did he get that expensive thing? (CT)
7. *Sin mes he nao neome?*
Pron Adv Pron V QW
They will go to where? (LT)

Where will they go? (CT)

8. Ho anhenu etme?
Pron N QW
You children where? (LT)
Where are your children? (CT)

Data show that *etme*, *esme*, *mbime*, and *neome* appear in the final position. On the basis of their functions, *esme*, *etme*, and *neome* are used for asking location as in data number 1, 3, 5, 7, and 8. However, *esme* and *mbime* are used for asking place.

The data also show that there are three patterns of *etme/esme/mbime/ neome*, namely (1) V + QW as in data number 1, 3, and 7, (2) N + QW as in data number 2, 4, and 8 and (3) Det + QW as in data number 5 and 6.

4. *Leka* (When)

Leka is used to ask question about time in Amanatun dialect of Meto language. The data about *leka* in Amanatun and their translation into English are stated in the following. The question of *leka* is placed in initial part of the sentence and at the final part of the sentence.

1. Leka et makenta nalailbon?
QW Prep N V
When which war happen? (LT)
When did the war happen? (CT)
2. Leka nmui ekut nok kepala desa?
QW Adv N Conj N
When any meeting with villager? (LT)
When does the meeting with the villager? (CT)
3. Ho neon mahointa leka?
Pron Adv V QW
You day birth when? (LT)
When is your birthday? (CT)
4. Leka tpil kepala desa?
QW V N
When choose villager? (LT)
When will we elect the villager? (CT)
5. Leka sin nalail sin mepu?
QW Pron V Pron N
When they finish they work that? (LT)

When do they finish their work? (CT)

6. Leka hit tnao teu Kupang?
QW Pron V Prep Adv P

When we go to Kupang? (LT)

When will you go to Kupang? (CT)

7. In nem et leka?
Pron V Prep QW

He come at when? (LT)

When did he come? (CT)

8. Leka hit moe ela?
QW Pron V N

When we do party? (LT)

When do we make party? (CT)

Leka is placed at two positions: in the initial part of the sentences as in data number 1, 2, 4, 5, 6, and 8 and at the final part of the sentences as in data number 3, and 7. It has four patterns, namely 1) QW + Prep as in data number 1, (2) QW + Adv as in data number 2, (3) V + QW as in data number 3, (4) QW + V as in data number 4, (5) QW + Pron as in data number 5, 6, and 8, (6) Prep + QW as in data number 7.

5. *Nansa/neosa* (Why)

Nansa/neosa is used to ask questions about reason in *Amanatun* dialect of Meto language. The following data are questions of *nansa/neosa* in *Amanatun* dialect.

1. Nansa et sin nao lole'uf?
QW Conj Pron V Adv

Why they go so long? (LT)

Why did they leave so long? (CT)

2. Ho mkae neosa?
Pron V QW

You cry why? (LT)

Why do you cry? (CT)

3. Nansa kepala desa in nem lole'uf?
QW N Pron V Adv

Why villager he come so long? ((LT)

Why does the villager come too late? (CT)

4. Nansa et in ansuis?
QW Conj Prep Adj

Why he sad? (LT)

Whi is he/she sad? (CT)

5. Nansa liana lenane in ankae nao?
QW N Det Pron V Adv.
Why child that he cry continue? (LT)
Why does the child cry all the time? (CT)
6. Nansa et in napoeba amnasit sin?
QW Prep Pron V N
Why he lie old people? (LT)
Why does he lie the elder people? (CT)
7. Noka' la'i ho malinkum neusa?
Adv T Pron V QW
Morning this you happy why? (LT)
Why are you happy this morning? (CT)
8. Nansa ho kam loimfa sin?
QW Pron Neg V Pron
Why you not like they? (LT)
Why did not you like them? (CT)
- 9.a. Nansa et ho mutan sin?
QW Prep Pron V Pron
Why you ask they? (LT)
Why did you ask them? (CT)
- 9.b. Ho mutan sin neusa?
Pron V Pron QW
You ask them why? (LT)
Why did you ask them? (CT)
10. Nansa es sin nao neo basak?
QW Prep Pron V Prep Adv P
Why they go to market? (LT)
Why do they go to market? (CT)

There are two kinds of question about why in Amantun dialect of Meto language namely **nansa** and **neosa**. Both **Nansa** and **neosa** carry the same function, that is, to ask questions about reason (why). Based on the data, the question of **nansa** is placed in the initial position of the sentence as in data number 1, 3, 4, 5, 6, 8, 9.a., and 10, while **neosa** is in the final position as in data number 2, 7, and 9.b.

It should be noted here that the initial positions of **nansa** in data number 8 and 9.a. carry different meanings with those in data number 1, 3, 4, 5, and 10. In data numbers 8 and 9.a., the position of **neosa** is in the initial part because it focuses on the object **sin** (them). However, the position of **neosa** in data number 7 and 9.b. is in the final part. It functions to describe the

feeling of the performer (*ho* “you”) and the reason of the performer *ho* “you” toward the carrier *sin* “them”.

Based on the data analysis, it can be asserted that there are five patterns of question *nansa* and only one pattern of *neusa*. The five patterns of *nansa* are (1) QW + Conj as in data number 1 and 4, (2) QW + N as in data number 3 and 5, (3) QW + Prep as in data number 6, 9.a. and 10, (4) QW + Pron as in data number 8, and (5) Pron + QW as in data number 9.b. While one pattern of *neusa* is V + QW as in data numbers 2 and 7.

6. *Onme* (How)

Onme is used to ask about manner in *Amanatun* dialect of *Meto* language. The question of *onme* is generally used to ask manner, condition and opinion. The data below show the form of questions *onme* in *Amanatun* dialect of *Meto* language.

1. *Ho onme?*
Pron QW
You how (LT)
How are you (CT)
2. *Onme, neno i hi etki aomina?*
QW N Det Pron Prep Adj
How day this you in good? (LT)
How are you today? (CT)
3. *Onme kaul ho kam naofa neno i?*
QW N Pron Neg V N Det
How if you not go day this? (LT)
How if you cannot go today? (CT)
4. *Hi tenba' onme, kalu hi anah in ka nasopfa ini sekolah?*
Pron N QW N Pron N Pron Neg V Pron N
You think how if you child can not finish his school? (LT)
How do you think if your child can not finish his school? (CT)
5. *Tanaon oko' mama onme?*
V N QW
Make oko' mama how? (LT)
How to make oko' mama? (CT)
6. *Onme es lasi nbol neo ko?*
QW Prep N V Prep Pron

How problem come to you? (LT)
How does the problem to you? (CT)

7. Onme na ho mu'euk lasi le'i?
QW conj Pron V N Det
How you meet problem this? (LT)
How does you get this problem? (CT)
8. Meup koek ukit onme?
V N QW
Work fried banana how? (LT)
How to make fried banana? (CT)

There are three positions of *onme*. In the initial position, *onme* is presented in data number 2, 3, 6, and 7. In the middle position, *onme* is found in data number 4 and in the final position; it is seen in data number 1, 5, and 8. Based on the function, there are three uses of manner as seen in data number 5, 7 and 8; there are two uses of condition as found in data number 1 and 2; and there are three uses of opinion as seen in data number 3, 4, and 6.

The same data also show that there are six patterns of *onme*, namely (1) Pron + QW as in data number 1, (2) QW + N as in data number 2 and 3, (3) N + QW + N as in data number 4, (4) N + QW as in data number 5 and 8, (5) QW + Prep as in data number 6, and (6) QW + Conj as in data number 7.

7. *Fauk* (How many/how much)

Fauk is used to ask questions about much and many. The following table contains the examples of questions about *fauk* (how many/how much) in *Amanatun* dialect of *Meto* language.

1. Ho manu fauk?
Pron N QW
You chicken how many? (LT)
How many chickens do you have? (CT)
2. In bie upna fauk?
Pro N N QW
He/she cow price how much? (LT)
How much does his cow? (CT)
3. Ho tona fauk
Pron N QW
You year how many? (LT)
How old are you? (CT)

4. In anhenu' atoni fauk?
Pron N N QW
He children man how many? (LT)
How many sons does he/she have? (CT)
5. Sin bie fauk?
Pron N QW
They cow how many (LT)
How many cows do they have? (CT)
6. Asu upna fauk?
N N QW
Dog price how much? (LT)
How much does the dog? (TL)
7. In anfeto fauk?
Pron N QW
He/she daughter how many? (LT)
How many does he/she have? (CT)
8. Ameup lene sin fauk?
N N Pron QW
Worker garden they how many? (LT)
How many people are working in the garden? (CT)
How many farmers are there? (CT)
9. Ho kiu mafena kilo fauk?
Pron N Adj N QW
You acid heavy kilo how many? (LT)
How many kilograms do his/her acid? (CT)

Based on of the data, **Fauk** is placed at the final position of the sentences. However, there are seven data which function to ask about how many as in numbers 1, 3, 4, 5, 7, 8, and 9 and there are two data related to ask about how much as in numbers 2 and 6. On the basis of the pattern analysis, there are eight data which have "N + QW" as in numbers 1, 2, 3, 4, 5, 6, 7, and 9, but there is only one which has Pron + QW as in data number 8.

E. CONCLUSION

This part is the closure of the writing which sumps up the findings of the research on questios words in *Amanatun* dialect of *Meto* language.

- 1) There are seven kinds of question words in *Amanatun* dialect. They are *sa* (what), *sekau*

(who), *etme/esme/mbime/neome* (where), *leka* (when), *nansa/neusa* (why), *onme* (how) and *fauk* (how many and how much).

2) The forms of question words in *Amantun* dialect of *Meto* language are

- **Sa** is placed at the final part of the sentence. There are four forms of using **sa** in *Amanatun* dialect of *Meto* language namely 1) Conj + QW, 2) Prep + QW, 3) N + QW and 4) V + QW.
- **Sekau** is placed in three positions; in the initial part of the sentence, in the middle part of the sentence and at the final part of the sentence. There are 12 forms of **sekau** in *Amanatun* dialect; they are 1) Pron + QW, 2) QW + Pron, 3) QW + Prep, 4) N + QW, 5) Conj + QW + Adj, 6) Conj + QW, 7) Det + QW, 8) QW + Conj, 9) V + QW + Conj, 10) Prep + QW + Pron and 12) Conj + QW
- The question of *etme/esme/mbime/neome* is placed at the final part of the sentence. There are forms of *etme/esme/mbime/neome* namely 1) V + QW, 2) N + QW and 3) Det + QW
- The position of **leka** is placed at two positions; in the initial part of the sentence and at the final part of the sentence. There are four forms of question **leka** namely 1) QW + Prep, 2) QW + Adv, 3) V + QW, 4) QW + V, 5) QW + Pron, 6) Prep + QW.
- The question of **nansa** is placed in initial part of the sentence. **Nansa** cannot be placed at the final part of the sentence. While **neosa** is only placed at the final part of the sentence and it cannot be placed in initial part of the sentence. There are five forms of question **nansa** namely 1) QW + Conj, 2) QW + N, 3) QW + Prep, 4) QW + Pron, 5) Pron + QW. There is only one question of **neosa** namely V + QW.
- There are three positions of **onme**; in the initial part of the sentence, in the middle part of the sentence and the final part of the sentence. There are seven forms of **onme** namely 1) Pron + QW, 2) QW + N, 3) N + QW + N, 4) N + QW, 5) QW + Prep, 6) QW + conj and 7) N + QW.
- **Fauk** is placed at the final part of the sentence. The form of **fauk** is N + QW.

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